

Chair of Unity Octave be-  
gins Friday. Deposit the  
names of persons to be. . .

University of Notre Dame  
Religious Bulletin  
January 15, 1952

prayed for at the altar in  
boxes provided at the 3 pam-  
phlet racks.

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Pot Shots Or Pot Luck.

Prayers and Examinations. Praying for help in examinations and then cheating is a featherbrained form of disrespect to God. Perhaps "featherbrained" is not the right word. Birds do have brains--even jailbirds. . . Cheating is dishonest. No matter what the end, dishonesty may never be the means to achieve it. It takes character to take the consequences of neglected study without flinching, but it's an excellent way to make atonement for wasting time,

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Are you a convert? Did you become a convert at Notre Dame? What led you to join the Catholic Church? For the benefit of other non-Catholic students a statement from you to the Bulletin may be instructive. The Chair of Unity Octave begins Friday.

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Classify yourself. Father Gerald Ellard, S.J., is quoted in the current issue of Emmanuel as to his division of present day Catholics into three categories: Mass-Catholics, Communion-Catholics, and Mass-and-Communion-Catholics. The Mass-Catholics are those who regard Mass for the layman as quite complete without Communion. For them Communion is a pious extra, something added for special occasions--such as on Christmas and Easter. . . The Communion-Catholics are those who regard Mass as subordinate to Communion--even existing for the sake of Communion. . . Mass-and-Communion-Catholics, an ever increasing group, see Communion in the setting in which Christ gave it to the Church, as a complementing, integral part of sacrificial worship.

Only Mass-and-Communion-Catholics, he says, have a true appreciation of the Eucharist and are in a position to derive the greatest fruit from the use of the Sacrament.

"Sacrifice," recalls Father Ellard, "is essentially a method of approach to God. It is not an end in itself, but a means. So the sacrificial banquet is not an end in itself, much less a separate act of worship, but a means of participating in the fruits of the sacrifice. . . As the natural complement of the Sacrifice, this sacrificial banquet is the divinely instituted channel through which God gives man His Gift-in-Return."

For good reasons and presupposing the good intentions and the state of grace of the communicant the Church permits distribution of Holy Communion outside of Mass. In one sense it is like the Mass of the Pre-Sanctified. But no one should lose sight of the practical ideal and the liturgical fact Communion is an integral part of the Mass.

As Father Gerald Vann, O.P., puts it, "All the power and divinity of Christ's self-offering as Victim for the world is brought to the individual soul, and thence to the family of mankind as a whole, through the Holy Communion. Thus, for the Catholic, the Communion is not separable from the Mass, or from the Cross: it is the completion of the great circle of human offering and receiving, of divine acceptance and outpouring, in which the Redemption is fulfilled."

This teaching must be frequently recalled to your attention. Otherwise you may leave Notre Dame with the incorrect notion that the Mass is a "pious extra." Which it certainly is not. It is the Mass that matters. . . Failure to comprehend the significance of the Sacrifice of the Mass and of Holy Communion's integral relationship to it may be due to ignorance, improper instruction, or plain indifference as to what the doctrine of the Church is. . . It is our experience at Notre Dame that Communion-Catholics become Mass-and-Communion-Catholics in far greater numbers than Mass-Catholics become Mass-and-Communion-Catholics. . . Faces not seen at the Communion rail on Sundays usually are not seen at the Communion rail either during Mass or after Mass on week days. . . Not much more could be done to make the reception of the Sacraments more convenient. The principle followed in providing these facilities is: "The bruised reed thou shalt not break, and the smoking flax thou shalt not extinguish."

Prayers: a thanksgiving for a recovery from a serious operation. 10 sp. ints.